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REPORTS.

HERMES XLI.

Fascicle I.

Vom antiken Kataster (Nebst einer Tafel) (A. Schulten). I. S. interprets at length an inscribed marble slab, found at Orange, the ancient Arausio, which was first published by Dechelette in the *Mémoires de l'Académie de Vaucluse* 1904, p. 209 f. and then by Espérandieu in the *Revue épigr.* 1904, 97 f. While it records a perpetual lease of city property it is really a tax register similar to the Arausio fragments discussed by Mommsen in *Hermes* XXVII, p. 102 f., and must be assigned with these to the first half of the I Century A. D. [sic, p. 2; but p. 44 to about 20 B. C.]. The new fragment, probably nearly complete, is unique as being the first tax register of city property. The size of the insula or block seems, by a plausible conjecture, to have been 240×120 ft. The situation was marked ad K[ardinem], the Decumanus does not appear; but ad ludum at one end was sufficiently specific. At the founding of the colony by Caesar [After 46 B. C. Marquardt and Mommsen, *Röm. Staatsverw.* 1, p. 264] this insula seems to have been assigned to six colonists in equal lots of 35 ft. front, each with an ambitus of $2\frac{1}{2}$ ft. The latter were subsequently abolished and the insula divided into six lots with respectively 20, 20, $34\frac{1}{2}$, 35, $55\frac{1}{2}$, 75 ft. front, which again were combined to form three lots of 40, $69\frac{1}{2}$, and $130\frac{1}{2}$ ft. front. In this form a manceps, with his fidejussor, leased the insula in perpetuum. This shows that a manceps' lease was not limited to five years as Mitteis believes (*zur Gesch. d. Erbpacht im Altertum*, p. 14 f.). [But the latter's objections to the perpetuity of a double lease, i. e. to both manceps and tenants, in which Schulten believes, do not seem removed in view of the lack of permanence in house-tenancy, illustrated in the changes indicated above.] The manceps C. Naevius Rusticus had to pay in ann[os sing]ulos XI as well as —X LXIXS for the middle lot of $69\frac{1}{2}$ ft. front and probably corresponding sums for the other two. With the aid of ancient and modern illustrations S. interprets XI as so many aurei rent, due the community of Arausio and the second item as representing $69\frac{1}{2}$ denarii tax due the state. II. That -X is a variety of the symbol Σ , meaning denarius (doubted by Mommsen, *Hermes* XXVII, p. 107 f.), throws light on the older fragments, which, accordingly, S. discusses anew with copious illustrations. They represented farmland of Arausio with specifications of location, size of lots taxed and exempt, classification as to quality, etc. It is probable that they as well as the new fragment were based on

surveys and land registers of the Narbonensis made for the census of Augustus 27-12 B. C. and collected by Balbus.

Eine erhaltene Abhandlung des Metrodor (S. Sudhaus). In the Herculanean papyrus 1424 Φιλοδήμου περὶ κακιῶν κ.τ.λ. occurs a passage (12, 45-21, 35), which is clearly not by Philodemus as shown by the style and language; besides, the contents point to an early Epicurean philosopher. To this must be added section 22, 9-24, 19, which Philodemus refers to αὐτῷ, evidently the same authority. Preceding the former extract we find the words κείναι τοῖς ἐν ταῖς Περὶ π[λο]ύτου Μ[ητρ]οδώρου τοιαύ[τ]α, which have been regarded as merely referring to a similar treatise of Metrodorus; but with the above considerations and the restoration of some intervening lines S. believes he has found the first undoubted specimens of the style of Epicurus' favorite pupil.

Zur Lebensgeschichte des Valerius Soranus (C. Cichorius). Our information concerning the grammarian and antiquarian Quintus Valerius Soranus has been not only limited but vague. His prominence is shown by Varro and Cicero, the latter giving the one definite date (91 B. C.). He is generally identified with the tribune who suffered death in Sicily for divulging the religiously guarded mystic name of Rome, probably in his ἑποπτίδες (Servius, Aen. I 277). But when? As he was called Soranus from his native town Sora (near Cicero's birth-place Arpinum), Cichorius is able to identify him with the Quintus Valerius whom Pompey put to death in Sicily 82 B. C. Accordingly his birth would fall about 140-130 B. C., and the P. Scipio he addresses in Varro's citation (de l. l. 7, 31) cannot be the younger Africanus (cf. Teuffel and Schmekel, Die Philosophie d. mittleren Stoa, p. 446); but, possibly, the P. Scipio Nasica, praetor 93 B. C. Valerius' execution would seem to have resulted from his adherence to the Marian party, and the reason given in Servius (l. c.) was probably a popular story which Varro (Servius' source) adopted to shield his friend Pompey.

Epigraphisches (Ad. Wilhelm). I. W. restores, with interesting comments, the Magnesian inscription 102 of which O. Kern, the editor, had restored only a few lines, and adopts ἀγωνοθέται τοῦ μουσικοῦ, which title (without ἀγῶνος) seems peculiar to inscriptions of Magnesia. Kern's reading κήρυκες τοῦ μουσικοῦ on the basis of another restoration is improbable. W. suggests that the nameless decree in Papers of the Amer. Sch. at Athens I, p. 17 originated in Magnesia, and offers emendations. II. Ἐπὶ τοῦ παρόντος in IG. XII 5, 47, means 'for the present', ἄρχοντος is not to be supplied. This phrase is common in decrees that apologize for small gifts with a view to better times. Such a decree was passed by the Sikyonians (IG. IV 426, Papers of the Amer. Sch. V 16), which should read: ρον τιμᾶσαι, ὡς μέντον κα τὰ πράγματα τὰ περὶ αὐτὸν (= δᾶμον) ὄντα εἰς ἀποκατάστασιν ἔλθῃ, ὅτι μνασθησέται καταξίως αὐτοῦ τιμᾶσαι ὁ δᾶμος. The probable date of this decree (about 200 B. C.) was a time of trouble (cf. Polyb. XVIII 16).

Ethnika und Verwandtes. I. (W. Dittenberger). In Italic as well as other I.-E. languages, derivative adjectives in *-ko* were frequently employed as ethnic names (cf. Celtic: *Aremorici*, *Vindelici*; Italic: *Hernici*, etc.). This is contrary to Greek usage, which is further evidence against a Graeco-Italic period. A few cases appear in Stephanus Byz., which however can be explained or are suspicious. *Ἀπειρικός*, indeed, is the inscriptional name of a people in *Αἰτωλία ἐπικτητος*; but this is due to contamination with a non-Greek element. *Γραικοί* was formed from *Γραιός* on Italic soil (Niese, v. Wilamowitz). Accordingly *Ῥοπικοί*, *Ἐρρικοί*, *Ῥομβρικοί*, etc., are Italic names adopted by Greek writers. Occasionally such names received a Greek color, which accounts for *Ἐρρικές*, *Ῥοπικές*, etc. This explains the true reading *Ῥοπικας* in Thuc. VI 2, 4, where some editors with good MS authority read *Ῥοπικούς*; but the former is proved by *ἐν Ῥοπικίᾳ* (Thuc. VI 4, 5), the latter requires *ἐν τῇ Ῥοπικῇ*. Doublets like *Ūmbri* and *Ῥομβρικοί* are not respectively Latin and Greek; but Italic like *Ῥολσοί* and *Ῥολσκοί*, or again, *Ἀῦρρονες* and *Aurunci*. There are interesting discussions of these and other Italic names.

Ein Sosylos-Fragment in der Würzburger Papyrussammlung (U. Wilcken). Forty pieces and shreds of an Egyptian papyrus make up four columns of handsome uncials, I and IV fragmentary, II and III containing some 173 words of continuous text. The title on the verso: *Σωσύλου τῶν περὶ Ἀννίβου πράξεων δ*, added later in cursives, assures a date not later than a hundred years after the second Punic war. We see here the first lines known of Hannibal's companion and teacher. The language shows remarkable agreement with that of Polybius, the matter, greater ability than Polybius' strictures (III 20) would allow. An unknown detail of a naval battle, possibly the one at the Ebro 217 B. C. (Polyb. III 95, 5 f., Livy XXII 19, 5 f.) is told, in which the Massaliotes, contingent allies of Scipio, frustrate the *διέκπλους* of the Carthaginians by means of a double line formation, which had been successfully employed by Heraclides of Mylassa at Artemision. This allusion to the stratagem of Heraclides joined with praise of his *ἀγχίνοια* agrees remarkably with his victory over the Persians (Hdt. V 121) and justifies his biography by the elder Scylax (Suidas), his countryman and contemporary (Hdt. IV 44). Herodotus' failure to mention this stratagem may go to show that his account is fragmentary. Wilcken regards his elaborate discussions as only preliminary.

Livius and Augustus (H. Dessau). Livy supports Augustus in his social reforms in the preface to books I-V, published 27 B. C., or soon after (cf. Festsch. zu O. Hirschfeld's 60^{ten} Geburtstag, p. 461 f.), so also (IV 20) in his opposition to granting the honor of *spolia opima* to M. Licinius Crassus on the ground that he was not commander *suo auspicio*, the prerogative now of the emperor. For while Livy (IV 19) tells the popular story of A. Cornelius

Cossus' winning *spolia opima* as tribune, in IV 20 he informs us that Cossus was really a consul at the time on the authority of Augustus, who, at the restoration of the temple of Juppiter Feretrius, had read this title inscribed on the cuirass of linen which C. had dedicated. Dessau discusses the various aspects of this question.

Der Eid der Schiedsrichter in Athen. (Th. Thalheim). Lipsius (Das Attische Recht 222) distinguishes between the friendly settlement brought about by a *διαλλακτής* and the pronouncement of a *δαιτητής* made under oath, the latter only having legal force. Th. doubts the legal support in view of the evidence; but admits that some such distinction existed in practice. The formality of the oath was at the discretion of the contending parties and the friendly agreement reached through a *διαλλακτής* was equally binding.

Miscellen: U. v. Wilamowitz controverts Capella's argument that the physicist Arrian was a source of Poseidonius (A. J. P. XXVIII, p. 99). Agatharchides does not mention him as is generally believed (cf. Susemihl Alex. Lit. I, p. 775); the passage in question is by Photius himself (Photius Bibl. codex 250, p. 460 b), hence there is no evidence for a date as early as the II century B. C. Moreover such a Roman name was impossible for a Greek in the time of Polybius. This Arrian was probably contemporaneous with his namesake of Nicomedia. B. Warnecke finds that just as Aelian's letters 13-16 are an echo of Menander's *Δύσκολος* (Hermes XL, p. 170) so letters 7 and 8, to and from the *ἐταίρα Ὀπώρα*, depend on the *Opora* of Alexis. C. Robert would read in Pausanias X 9, 2 αὐληταὶ μὲν οὖν καὶ ὅσοι ἀγωνιστὰι μουσικῆς τῶν ἀνθρώπων τοῖς πλείοσιν ἐγίνοντο μετὰ οὐδενὸς λογισμοῦ, omitting μετὰ τῆς σπουδῆς as a gloss together with the reading of the Vindobonensis, adopted by Spiro. Pausanias cites Phaylus for the sake of the λόγος, as he often does, a strange method for a guidebook. An inscribed base (B. C. H. 1897, 288) proves that Μύνδιον (id. X 9, 10) should be Μήλιον. C. Robert considers Aves 544 κατὰ δαίμονα καὶ συντυχίαν a reminiscence of the famous verse of Diagoras κατὰ δαίμονα καὶ τύχαν κ.τ.λ. and so objects to the insertion of κατὰ or τινα to make a correspondence with v. 456, which instead might be abbreviated to ὑπ' ἐμοῦ τᾶξυνέτου, omitting φρενός (cf. Scholion).

Fascicle 2.

Ethnika und Verwandtes II (W. Dittenberger). Relying mainly on inscriptional authority D. discusses in the three subsequent articles (Hermes 41, 161-219; id. 42, 1-34; id. 42, 161-234) the formation and meaning of the different classes of gentilia and their relations to the derivatives in -κος. The latter are of course common in Greek, even as applied to persons; but they are more strictly differentiated from gentile names in Greek than anywhere else (cf. I above). Some of his results as to formation follow: The stem vowels ο-ς, ου, α(η) are regularly dropped before -ευ-(ς)

and -ιδ-(ς); but nouns in -εια frequently developed certain changes. From Δεκέλεια were formed Δεκελειεύς and Δεκελεύς; from Μελίτεια, Μελιτα(ι)εύς; from Τρίτεια both Τριταιεύς and Τριτεύς. The dissimilation of -ειεύς to -αιεύς is only sporadic, the suppression of *ει* very common. On the other hand by analogy from stems ending in -αιον or αια, words ending in simple *α* formed derivatives in -αιεύς as Θηβαιεύς for the usual Θηβαίος. The fem. suffix -ις (after *ι*, -ας, cf. 'Ιάς) not only corresponds to -εύς; but spread to many primitives, as 'Ελληνίς. But in the numerous Hellenistic settlements in the Orient -ις was crowded out by -ισσα, as in 'Αντιόχισσα, Λαοδίκισσα, and occasionally by -ίτις as in 'Αλεξανδρίτις. The suffixes -τας (της), Fem. -τις are simply added to *α*-stems; but when *ε* or *ι* precede we find -ωτης, except in Ionic. Hence the natives of Μασσαλία called themselves Μασσαλιῆται, others Μασσαλιῶται. [The use of both forms in Polybius is doubted by D; but see *Hermes* 41, p. 111.] The seemingly unhellenic suffix -σται, as in *Λυκησταί*, is rare; but common, the intrusion of -της, -τις into foreign names, as in 'Αρπινᾶται, *Ναρβωνίτις* for Arpinates, Narbonensis, and in Oriental names such as 'Αμαλακίται, 'Αμορίτις, although the intrusion of -νός, ηνή (*Δαμασκηνός*) is commoner. The hypocoristic *Δάκων* interchanges freely with *Λακεδαιμόνιος*, excepting that the latter is official; but *Δάκαινα* is almost in exclusive use. 'Ατθίς for 'Αθηναίς must be classed with 'Ελλάς for 'Ελληνίς, 'Ιάς for 'Ιωνίς; the doubling of the consonant is characteristic for these hypocoristic forms. The derivatives in -κος are simply formed from primitives and from words in -της and -νος (cf. *Σκυθικός* from *Σκύθης*, *Βαργυλητικός* from *Βαργυλήτης*, *Κυζικηνικός* from *Κυζικηνός*); when derived from gentilia in -ιος, -ικος becomes -ακος (cf. *Κορινθιακός* from *Κορίνθιος*). Sometimes doublets occur as *Βοιωτικός* from *Βοιωτός* and *Βοιωτιακός* from *Βοιώτιος*. The custom of using forms in -ιακά as titles of books produced abnormal derivatives like *Εὐρωπιακά*. As *Λακωνικός* is the hypocoristic formation for *Λακεδαιμονιακός*, corresponding to *Δάκων* for *Λακεδαιμονιος*, so 'Αττικός was used for 'Αθηναίος from 'Ατθίς the hypocoristic of 'Αθηναίς; hence 'Αττικόν etymologically meant anything that pertained to 'Αθήναι or the 'Αθηναίοι.

Die Verhöhnung Christi durch die Kriegsknechte (J. Geffcken). The attempts of Wendland (cf. *A. J. P.* XX, p. 217), H. Reich, H. Vollmer, etc., to throw light upon the scene: Christ in the Praetorium, whether it be to substantiate or weaken the historicity of the N. T. account by the citation of interesting parallels drawn from the Roman Saturnalia, Oriental Sacaea or an Alexandrian mime are all abortive. G. himself considers the scene an expanded doublet of *Mth.* 26, 88; *Mc.* 14, 65; *Luc.* 22, 64.

Opferblut und Opfergerste (P. Stengel). Originally blood and the *οἶλαί* were sacrificed to Ge as the giver and taker of all life. Expansive as the heavens above, Ge was to the Greek hardly more than a great power; her various names: Rhea, Kybele,

μήτηρ θεῶν, Pandora making little or no difference. The division of this, at once beneficent and malign, nature into Demeter and Persephone resulted in the former supplanting to a large extent the vaguer divinity, while countless δαίμονες along with Persephone represented her evil powers. To these, as χθόνιοι, blood sacrifices were continued; but with apotropaic intent, a post-Homeric conception. This is the significance of the sprinkling the altars with blood and the ceremony of the οὐλαί (cf. A. J. P. XXV 220). The strictly observed ritual in Homer yields interesting results when studied as a collection of survivals that were no longer comprehended. Thus in Homer, and later also, are found clear traces of the original worship of Ge.

Der Mimus von Oxyrhynchos (S. Sudhaus). This first example of the popular form of the ancient mime, published in Oxyrh. Pap. III, p. 41, and ably edited by Crusius in the fourth edition of his Herondas is printed here with a critical commentary and explanations, mainly to serve a general discussion. Depending mainly upon his powers of ἡθοποιία and improvisation the mime actor with his repertory of παίγνια, song and dance, fire-spitting 'feats', etc., has ever remained a favorite with the common people from the Deikelistai of Sparta to the medieval jongleurs (jugglers). Though essentially a solo performance, mimi secundarum partium could be employed, and it was for the guidance of such a troupe that this mime was outlined, as shown by the stage directions and cues. It probably represents the customary prose sketch (for the metrical form of Laberius in Rome was only a temporary innovation) and was so meagre in detail in contrast with a rich variety of events that the archmime must have filled in with improvisations and acquired parts; besides it is too brief as it stands, as was proved by a recent performance of a mimiamb of Herondas of approximate length. Sudhaus discusses the intimate relation of the mime to the Greek romance and develops a number of interesting characteristics, and while the picture he presents is meagre by the side of H. Reich's Mimus, it is probably nearer the truth.

Collationen aus der Ars geometrica; die Dresdener Handschrift des Publilius Syrus (M. Manitius).

Die militärische Laufbahn des Kaisers Maximinus (M. Bang). This first attempt at reconstructing the military history of Maximinus Thrax from the fragmentary and somewhat unreliable sources, shows it to have been the ordinary career of an army officer up to his appointment as praefectus tironibus. This unusual command over the *whole* body of new recruits made it comparatively easy for him to succeed in his rebellion against Alexander Severus 235 A. D.

Eisangelie-Gesetz in Athen (Th. Thalheim). Lipsius, following Swoboda, dated the νόμος εισαγγελτικός, quoted by Hypereides

(Eux. col. 22), 350 B. C.; others assume the period immediately following Eucleides. Thalheim thinks the political events of 411 B. C. give the true explanation of its origin (cf. A. J. P. XXIV, p. 471).

Zu Platons Laches (K. Joel). J. elaborates interestingly his belief that Pl. Laches is an attack on Antisthenes' published views on *ἀνδρεία*, and in so far admits that the person of Nicias is literary; but the character undoubtedly represents the Athenian Cunctator, the embodiment of *ἐπιστήμη δεινῶν καὶ μὴ δεινῶν*. That there existed a dialogue Nicias, by Phaedo, which Plato had in mind is unlikely (cf. A. J. P. XXVIII 99).

Miscellen: F. Bechtel regards the inexplicable aorist γόν (Z 500) to be an imperfect γο(ε)ον, with the loss of ε, just as *ἁμονόοντες* (Rev. de philol. 26, 307 ff.) was abbreviated from *ἁμονοέοντες*. Thus we find *μενοίνεον* and *ἁμόκλεον* alongside of *μενοινάει* and *ἁμόκλα*. This will throw light on the future forms *κτεριῶ*, *κτεριοῦσι*. E. Löfstedt commends Vliet for rejecting all emendations hitherto suggested for *tebanibus*, and proposes *euantibus* in Apul. Metam. IV 8.

HERMAN L. EBELING.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK,
Vol. X.

1-10. E. Wölfflin, Der Reflexive Gebrauch der Verba transitiva. Dedicated to Dr. Wilhelm Ritter von Hartel in Wien. The subject has not been adequately treated, especially as regards its earlier history and the usage in late Latin. *Recipere* = *se recipere* occurs four times in archaic Latin. On account of the similarity of s and r in the pre-Carolingian minuscules, *se* may have fallen out in some cases. Two cases occur in Fronto, in one of which *nos* is omitted, which are doubtless archaisms. Caesar has the construction with the gerundive and it occurs in the Bell. Alex. and Bell. Afr. with finite verbs. Since it is not used by Cic. and Livy, it was doubtless characteristic of the *sermo castrensis*. Other verbs of this class are also examined. The classical Latin extended the usage, and especially the late Latin, examples from which are lacking in Dräger and Kühner. The pres. act. part. is particularly common, on account of the lack of a pres. pass. part.

10. E. Wölfflin, Der Infinitiv *meminere*. This form is not cited by the handbooks. It occurs in Benedict of Nursia, and its existence in the second half of the fourth century is implied by the comment of Servius on Aen. 2. 12: *animus meminisse horret*] *defectivi verbi ratio est; nec enim potuit dicere "meminere"*.

11-15. O. Schlutter, Beiträge zur lateinischen Glossographie. Additions and corrections for Landgraf's article, ALL. IX. 355 fol.

15. S. Brandt, *Oculis contrectare*. The passage in Tac. Ann. 3. 12 is, like the one in Lactantius (See ALL. IX. 596), an exception to the usual meaning of this phrase. In the latter an ancient interpolation is *contueri*, but *contrectare* is justified by the parallel in Inst. II. 6. 6 with which Cic. Tusc. III. 15. 33 may be compared.

16. J. v. d. Vliet, *Incommoditas*. In S. Silviae *Peregrinatio ad loca sancta*, p. 19, l. 1, ed. 2, Gamurini, this word should be read for *in quo moditas* of the MS.

16. J. v. d. Vliet, *Uelum* = *naugium*, *ratis*. This meaning (cf. ALL. IV. 413 fol.) is confirmed by the substantive *uelatura*, Varr. R. R. I. 2. 14 and L. L. V. 44. Possibly *Uelabrum* is derived from *uelum* in this sense.

17-82. S. G. Stacey, *Die Entwicklung des livianischen Stiles*. The innovations of Livy and his deviations from the classical style are most marked in the first third of his work and especially in the first decade, while in his third and still more in his fourth decade he returned to a stricter standard. The poetical coloring of the first decade is due to the influence of the archaic poetry, especially that of Ennius, as well as to that of later poets. Parallelisms are given with Ennius and Livius, with the *Bucolics* and *Georgics* of Vergil, with the *Aeneid* (direct imitation not before the third decade), with Lucretius, Tibullus, Horace and others. There follows a long chapter on Livy's changes and improvements in Latin style, arranged under the usual heads, and a brief one on his method of introducing citations and of expressing his own views.

83-116. H. Stadler, *Lateinische Pflanzennamen im Dioskorides*. A collection of the synonyms of the Greek plant-names in codd. Byzantinus and Neopolitanus, which are designated as *ῥωμαῖοι*, following the edition of Spengel. Many of these are not found in the lexicons. They date from the beginning of the sixth century at the latest and many of them are considerably earlier.

116. F. Schöll, *Cio*. In the fragment of the Brutus of Accius, preserved in Varro, L. L. 5. 80, instead of *consul cluat*, the traditional reading *consul ciat* may be retained with an object in the accusative understood.

116. F. Schöll, *Lato*. This form may be assumed for Plautus (Bacch. 893) on the testimony of Varro, L. L. 7. 16.

117-124. T. M. Auracher, *Die Berner Fragmente des lateinischen Dioskorides*. Those from the first book are given. The others are to appear in Vollmöller's *Romanische Forschungen*.

124. E. Wölfflin, *Pone und post*. In archaic Latin *pone* is local, *post* is temporal. In classical Latin *post* has usurped both

senses. *Pone tergum* for *post tergum* is used by Tacitus, who is followed by Apuleius. Ammianus and Suetonius also use *pone tergum*, but *post tergum* as well; the latter has only one instance of *post tergum*.

125-130. O. Hey, Accipio. Lexicon article.

130. E. Wölfflin, *Zur Lehre vom Imperativ*. Examples from the Twelve Tables, which may be interpreted as expressing either command or permission. This usage is not found in classical Latin and its limits in earlier Latin have not been determined.

131-134. E. Wölfflin, *Accognoſco—Accommodus*. Lexicon articles.

135-138. Miscellen. E. Lattes, Vibenna. Vivenna. The former and not the latter is the correct form (cf. ALL. IX. 522). It is not true that the Etruscans had neither the sound nor the character B.

F. Weihrich, *Eversuiri*. This form (cf. ALL. II. 349; III. 457; VIII. 338; IX. 492) is given in August. *De consensu euangelistarum*, I, 19, n. 27 by the earlier MSS, the current *eversum iri* appearing first in those of the twelfth century. *Perspicivus*. This form in August. *De consensu evangelistarum*, I. 37. n. 50 is parallel with *nocivus* beside *nocuus* and may not be an error. It is read by the cod. *Lugdunensis* of the sixth century.

P. Geyer, *Praesens = ἡγούμενος*. Questions the example cited by Stowasser from Porph. in Hor. *Epist.* I. 20; cf. ALL. IX. 9.

H. Blase, *Zu amabo*. Gives credit to O. Seyffert for the observation as to the persons who use this formula (ALL. IX. 488).

E. Wölfflin, *Sponte sua*. This order occurs in prose first in the Mon. Ancyr., then in Val. Max. *Temere ein Tribrachys*. The earliest examples occur in Plaut. *Bacch.* 922 and *Trin.* 740; cf. ALL. IX. 8.

139-149. Review of the Literature for 1895, 1896.

150. Announcement of the contents of the projected *Hist. Gr. der lat. Sprache*.

151-175. F. Stolz, *Zur Bildung und Erklärung der römischen Indigeten-Namen*. The etymology of the word *indiges* proposed by Peter is rejected, as well as his view that the *dii indigetes* were a creation of the priests. Stolz derives *indiges* from **ind-ag-e-to-s* = *invocatus*, the root having the same meaning as in *ad-ag-ium* and in *agis* (see Löwe, *Prodr.* 366), and connects with it *indigito* and *indigitamentum*. This is followed by an examination of the individual names of these gods, arranged according to suffixes.

175. L. Havet, *Meminens*. This form may be restored in Plaut. *Miles*, 888 *memoriat meminens et sempiterna*, instead of *memoriat meminisset*.

176. L. Havet, *Mentio* = *mentior*. In Plaut. *Miles* 254 *mentibitur* may be a corruption of *mentibitis*. Then for the preceding *hunc* we may read *nos*.

176. L. Havet, *Salūs*, *Minerūa*, *Latona*. Defends this scan-sion against the criticism of Schöll in ALL. X. 116.

177-186. E. Wölfflin, *Die Entwicklung des Infinitivus historicus*. The variations in the use of the construction from Plautus to late Latin and the question whether it died out during the separate existence of the Latin language are discussed. The usage is especially common in the historians and is confined to the present infinitive, except for preteritive verbs and one isolated case in Bell. Afr. 61. 8 (*occupati esse*). Sallust is especially fond of the construction, using thirteen such infinitives in one period. Tacitus also uses it freely, Livy less so. The use of a single infinitive is more common than is generally supposed; it is confined to words denoting continued or repeated action. The historical infinitive is common with frequentative verbs, less so with inchoatives, which however are much used by Tacitus. Transitive as well as intransitive verbs are used in this construction, reflexive verbs rarely. Deponents are used like active verbs, but the passive infinitives were at first avoided. *Esse* is not common. The example from the Bell. Afr. 61. 8 may be compared with the few examples of *esse* which exist. The construction is most frequent in independent affirmative clauses. The only example in an interrogative sentence is in Petr. 62. It is found also in subordinate clauses, but only in Sall. Liv. Curtius, and Tac., and in temporal and relative clauses. The only example in a comparative clause (Tac. Agr. 34) is doubtful. Caesar uses the construction sparingly, and Cic. uses it most frequently in his letters to Atticus. It is not found in Suetonius, and but five times in the Scr. Hist. Aug., while Ammianus and Orosius do not use it at all. It seems to have died out in late Latin. It is not found in the Romance languages.

186. E. Lattes, *Ergenna*. The Latin-Etruscan word *ergenna* = *sacerdos*, *haruspex* (see ALL. IX. 595) has a corresponding word in native Etruscan *erce*, *ercem*, *ercefes*.

187-208. O. Schlutter, *Zur lateinischen Glossographie*. II. A continuation of the article on pp. 11 fol.

208. E. Wölfflin, *Tesquitum*. This word (= *tesquetum*) may be derived from *tesqua*, meaning a strip of unfruitful land; cf. Porph. in Hor. Epist. 1. 14. 19.

209-224. G. Landgraf, *Der Accusativ der Beziehung (determinationis)*. This construction, according to Delbrück, begins in

Greek with *ἄνθος* and *γένος*. In Latin *nomen* is not found, but *genus* and synonyms are frequent and with adjectives of the same meanings as in Greek, very rarely with substantives. The only example of the construction in archaic Latin is a disputed instance in Plaut. Pseud. 785. Vergil first uses the construction freely. He is followed by the other poets and by some few prose writers. The examples are divided into two groups: the acc. with adjectives (and substantives) and the acc. with passive verbs. Under the adjectives, two divisions are made, of acc. substantives modifying an adj. and adjectives modified by the acc. plur. of neuter pronouns, such as *multa*, *alia*, etc., which have become practically adverbs. The adjectives themselves are arranged according to their meanings. An extension of this use from the adj. through the participle is seen in the use with finite forms of intransitive verbs; first in Lucr. 3. 487 *tremit artus*. While in Greek the use with verbs was extended from active to passive forms, in Latin the reverse is true, which favors the view that the construction is a borrowed one. The accusative with verbs used in a middle sense is a native Latin construction, which coalesced with the accusative of relation and cannot in all cases be distinguished from it.

225-228. G. Landgraf, *Nugas* = *nugax*. *Nugas* is used as an elliptical acc. of *nugae* (sc. *agis*, *agit*). It is used in the colloquial language of persons, and as a vulgar form of the adjective *nugax*. The latter has regularly been changed by copyists and editors to *nugax*. Its existence however is assured by two examples in Salvianus, *De Gub.* VII. 1. 6 and by glosses. There was besides an indeclinable adjective *nugas*, the origin of which was parallel to that of indecl. *damnas*.

228. W. M. Lindsay, *Vulgärlateinisches bubia*. *graba*. *Bubia* (= breast) is found in cod. Bodl. Auct. F IV 32, fol. 23 recto. The editor suggests that it may be the original of Ital. *bogia*. *Graba*, from which *grabatum* is derived, is found in a gloss in Bibl. Bodl. Laud. Lat. 26, fol. 86 recto.

229-246. J. C. Rolfe, *Die Ellipse von ars*. A discussion of the general meaning of *ars* is followed by an examination of the adjectives used as substantives by ellipsis of this word and of the verbs used in combination with such substantives. The adjectives are then given in alphabetical order with the earliest example of the use of each as a substantive, as well as some parallel passages.

246. E. Wölfflin, *Munerarius*. The statement of Quintilian, 8. 3. 34, *Messala primus reatum, munerarium Augustus primus dixerunt*, may be accepted in view of the attitude of Augustus towards new words which were really necessary, in spite of some similar statements of Quint. which have proved to be erroneous. The necessity existed in this case, since *dominus* was ambiguous, while *ludio* and *ludius* were used to express other meanings.

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